

THE
CONFESSION
OF THE
CHVRCH
OF
SCOTLAND,

Concerning the Originall of Political Authority compendiously paraphrazed.

Also a Letter from an Intelligent Person,
Communicating the present affaires of Scotland, March, 14. 1647.

Printed in the Yeere, 1647.

CONFESSIO

OF THE

CHURCH

OF

SCOTLAND

Concerning the Original of Sin.

Calvary, 1647.

Alfred and Thomas, London, 1647.

Printed in the Year, 1647.

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The Confession of the Church of S C O T L A N D.

WE confesse and acknowledge, Empires, Kingdomes, Dominions, and Cities to be distincted and ordained by God; the Powers and Authorities in the same, be it of Emperours in their Empires, Kings in their Realms, Dukes and Princes in their Dominions, and of other Magistrates in their Cities, to be Gods holy ordinance ordained for manifestation of his owne Glory, and for the singular profit and commoditie of mankind; so that whosoever goeth about to take away or confound the whole state of Civill policies now long established, wee affirme the same men, not onely to be Enemies to mankinde, but also wickedly fight against Gods expressed will.

Of the Originall of Politicall Authority.

GOD is the universall Monarch of the whole world; and in the severall Kingdomes, and dominions thereof, he constituteth Kings, and princes next under him, and in his stead to rule and governe the people: hence God is called the King of Kings, and they are called Gods Lieutenants and Vice-roys.

As the King of *England* is the Monarch or governour of the Kingdome of *England*, and constitutes other subordinate Governours under him throughout all the whole

Kingdome; sometimes by name as in the government of the Counties, and sometimes by the election of the people, as in Cities, and Corporations; where the Inhabitants chuse the chiefe Magistrate by his Majesties Indulgence, and Charter, or rather the King himselfe constituteth the Magistrate there by the people; authorized by his Grant to make such election; and hence the Magistrate so elected is called, *Minister Regis*, the Kings Minister, and the Kings Lievtenant, representing his Person, and governing there in his steade, and by his Authority and Power.

And that God gives power to Kings and Princes is plaine, from *Dan. 2. 37.* The God of Heaven hath given thee a Kingdome, power, and strength, and glory: And that God also constituteth Kings, and Princes is proved from *Dan. 2. 21.* He removeth Kings, and setteth up Kings; and from *Dan. 4. 17. 25. 32.* He ruleth in the Kingdome of men, and giveth it to whomsoever he will: Likewise *St. Paul* tells us, that the Higher Powers are ordained by God, *Rom. 13.* And whosoever resisteth the power resisteth the Ordinance of God, *v. 2.* And that the people cannot (of them selves) impower, or constitute: the supream Magistrate is proved thus: the Magistrate is over mens persons and estates, and extends unto fines, imprisonment, and death it selfe, and hence is it called the power of the sword. *Rom. 13. 4.* now the people are under the commandements, Thou shalt not kill. Thou shalt not steale; and they cannot give order to any to take away anothers life and estate without guilt of murder and theft: onely God who is above the Law, the Lord possessor of Heaven and Earth, and the Lord of life and death can give this authority and power; and he giveth it to the Magistrate for the administration of justice onely; for he hath said, vengeance is mine and I will repay, *Deut. 32. 35.* And he makes the Magistrate his Minister, a revenger to execute wrath upon him that doth evill, *Rom. 13. 4.* Wherefore wee must needes be subject not only for wrath, but also for conscience sake. *v. 5.*

A Letter from Scotland, &c.

Sir: **Y**Ours of the seventh instant, I received; whereby any man may easily perceive your great and sad perplexities in regard of the present distractions, which trouble you the more, because you seeme to be destitute of advice which way to turne, should a new war (as is justly feared) break forth. Sir, though otherwise conscious of my owne wants, I cannot dictate to you any certaine Rules of direction; yet my present thoughts of the state of things heere, shall not be wanting to you: For mine own & others satisfaction, my stay in these parts hath been somewhat curiously imployed to search out mysteries, and all that can be discovered yet, is, that 'tis evident the Grandees who sit at sterne, have fixed their resolution to engage your Independent Party in a new warre; in prosecution whereof their whole endeavour now is, to purge out, or quell at least the same side in both Houses heere: which once effected, the next designe seemes to be some attempt upon the Army with you, to try whether by jealousies and discontents they can make a Division, and so bring it to a confusion, or else by free-quarter, impositions, or other oppressing meanes, to provoke the long enslaved people to cast off their yoke, and once more stand up for liberty: For this purpose upon specious pretences they seeme to comply with Malignants, till they can get strength enough to settle their Presbyteriall government, in its full careere and tyranny; but what ever the colour is, be assured there is nothing lesse intended, then to take in the Kings party, for feare lest once engaged, they should be able to curbe

the Presbytery : Nor are encouragements wanting for bringing about their ends , as long as that Party doth stil prevaile at Westminster, or there be hearts or money ready in the City to invite them in. To which you may adde the design of those that have obtained leave (as we heare) to retire into their severall Counties, especially the Northern, wher they sleep not supinely; but upō every occasion animate the people in all possible arguments, now if ever to regaine their freedom by lending assistance to their dear, and deeply engag'd Brethren : to which no small advantage the Northern Presbyters afford them, especially about *York*, where at this day upon all sorts of people (as the report goes) the Covenant is engag'd , and all manner of motives used for a brotherly assistance, if they hope to be free'd from an Independent slavery ; and which is worse, an inundation of all manner of Sects and Heresies. Wee are told likewise, the two Houses of late have beene very solicitous to disband those *Yorkshire* Regiments, which were any whit inclined to Presbytery, whereby the discontented Souldery (whose Religion is their money) being unsatisfied for arrears , are ready upon the least opportunity to engage against the Parliament, and in all likelyhood are very active to draw in their fellow-Souldiers to their Party , that so both in due time may be fully revenged upon those ingratefull Masters. In my opinion it had been more wisdom in our Grandees , by sending downe some well gifted Emissaries, who in all popular Auditories, might have possessed the Pulpits , and refuted those rigid Presbyterian Tenents ; so to have reclaimed the Northern people from this dangerous recidivation , rather then
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so inconsiderately to have casheered part of their Army, and so put them into a condition to doe themselves a mischief when time serves. Most certaine it is, some Parliament men of those parts, who dayly vote at *Westminster* against the Presbyterian Party, have notwithstanding their Agents heere at *Edenborough* transacting their designs with the Scots, and to my knowledge, *H. D. H. C. and R. D.* have given assurance to desert the Houses so soone as they receive certaine intelligence of the Scots advance upon English ground; by these particulars you may easily conjecture wherein our *Sampsons* strength lyes.

That the Scots will not engage the Kings Party in this their designe, is more then probable, not onely because they have refused the Marquesse of *Montrose* his imployment in their Army; but also because they are still pressing that Party to take the Nationall Covenant, or forthwith to depart the Kingdome. I can assure you, in Spaine under the Inquisition, or at Constantinople under the great Turke, you may enjoy liberty of conscience, sooner then now in Scotland under the Presbytery; for from all sorts of men an absolute, necessary and unlimited obedience is required, the conformity of the outward man being not satisfactory, without the approbation of Will and Judgment; you must be constrained to take all sorts of Oathes that are imposed without disputing the lawfulnessse of them; Therefore in my opinion, you had better forbear comming hither as yet, if you desire freedome, and the enjoyment of a good conscience, which you have hitherto so carefully preserved; for in that respect it is much more safe to live at Rome, or

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Constantinople; for exercise of the Reformed Religion; when it is in Scotland, under the tyranny of the Scots Presbytery, which in England is yet but an Embrio, or at most but an Infant of few dayes old, in comparison of the full strength it hath attained to heere, ruling in a most rigid and imperious way, judging all, being judged of none; and since from the Assembly no appraile lyeth either to King or Parliament, you cannot beleve how insolent every Minister is growne, presuming to Lord it over us; so that if not of their opinion, though otherwise never so unblameable in life, presently you shall be defamed openly in the Pulpit by name, and debarred from the comfortable communion of Christs body and blood: Reade but their last Declaration of March the first, and you may soone judge of what spirit those men are. For other affaires I can give you no satisfactory account; the Parliament as yet having done little or nothing in the maine businesse, save onely the purging of their House, and setting the due elections of their Members, as also appointing a Committee to draw up a Declaration for justifying their Commissioners carriage in England, and to prepare an answer to the late Declaration of the Parliament at Westminster, and touching the proceedings of the Army. Thus Sir, having given you a true representation of the state of things heere, I shall leave you to the Conduct of your owne prudence, and God Almightyes providence, for the future steering of your course; and remaine ever,

Edenborough Sir, Your most affectionate and
14. March 1647. faithfull servant.

F I N I S.